THE

HERALD OF TRUTH.

"And HE that sat upon the throne said, BEHOLD I MAKE ALL THINGS NEW." Rev. xxi, 5.

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FROM THE LONDON INTELLECTUAL REPOSITORY.

On the Atonement.

IT has been urged by some, as a serious and insurmountable objection to the doctrines of the New-Jerusalem, which are now promulgated in the writings of the enlightened SWEDENBORG, that the *Atonement* made by the GREAT SAVIOUR is denied in those doctrines, at least, that it is not presented in so prominent a point of view as its infinite importance demands. How far this objection is a *just* one, will be seen presently; but previous to such consideration, it may be necessary to examine what is the proper and definite meaning of the term *Atonement*, as it is used in the sacred scriptures, because until this be ascertained and known, it will be impossible to form a right judgment of the case in question. For whilst one reader affixes one idea to the term, and another, another, each will naturally decide in agreement with his own idea, and of course they will never come to unanimity of sentiment, because they disagree about the meaning of the word which forms the subject of their discussion. Thus, in debating on a point of philosophy, as, for instance, on the *gravitation of matter*, it is a necessary preliminary that the meaning of the term *gravitation* be first accurately defined, otherwise the debate will be involved in all the intricacy of doubt and uncertainty, and no satisfactory conclusion can be formed, by reason that the contending parties, arguing upon different ideas, must of necessity wander further from agreement, in proportion to the warmth and zeal with which they argue. Each too may be right, according to his own idea, but then each must be wrong according to the other's idea.

In considering then the doctrine of *Atonement*, the question first to be decided on is, what is the proper and definite idea of the term, as it is used in the sacred scriptures?

In answering this question, it may be expedient to observe, that the term *Atonement* occurs only once in the book of the new testament, viz: in the Epistle to the Romans, chap. v. 11, where it is said of Jesus Christ, "*By whom we have received the Atonement.*" It deserves also to be remarked, that the original Greek term, which is here rendered *the*

Atonement, is καταλλαγη, which occurs only in two other passages of the new testament, viz: in verse 18 and verse 19 of chap. v. of the second Epistle to the Corinthians, in both which passages it is rendered by the translators *reconciliation*.* It appears, therefore, that the translators of the new testament conceived the English terms *Atonement and reconciliation* to be *synonimous*, or to have precisely the same force and meaning: and accordingly, in their translation of a passage in the Epistle to the Hebrews, where it is written εἰς το ἱλασκεσθαι τας αμαρτίας του λαου, (chap. ii. 17.) which literally means *to propitiate* (*or atone for*) *the sins of the people*, they render it, *to make reconciliation for the sins of the people*.

In the new testament then it is evident, that the idea intended to be suggested by the term *Atonement* is that of *reconciliation*, the proper meaning of which will be considered presently.

In the old testament we find the term *Atonement* occurring more frequently than in the new, particularly in the books of Exodus, Leviticus, and Numbers, where it is repeated on more than forty different occasions, being generally applied to the *sacrifices* which were appointed to be offered, but in some cases to other things, as to *money*, Exod. xxx. 16, also to *particular days*, as in Levit. xxiii. 27, 28; also to *jewels of gold, chains and bracelets, rings, ear-rings, and tablets*, as in the book of Numbers, xxxi. 50. The original Hebrew term, which, in all the above passages, is rendered *Atonement*, is, כפר, the proper radical meaning of which is *to cover*, when used as a verb, and *a covering*, when used as a noun. It appears then, that by the term *Atonement*, when applied in the old testament, is to be understood *a covering;* and since every natural expression in the HOLY WORD must be supposed to involve some spiritual idea, therefore the spiritual idea intended to be conveyed by the Hebrew כפר and by the English *Atonement*, is that of a *spiritual covering*. Thus all the *sacrifices* were intended to operate in the way of *spiritual coverings*, because they were intended to figure or represent to man the sacrifice of himself, that is to say, the offering up of all his affections, thoughts, words and works, on the altar of the divine love and mercy, that so renouncing whatsoever was opposite to GOD in himself, he might thus put on what was pleasing to GOD, viz: His pure, righteous, and holy spirit of love and of wisdom, to be his eternal *covering*, and at the same time protection from all the guilt, pollution and condemnation of his own sinful nature. The same is true of the *Sabbath day*, of *money*, [or silver,] *of jewels of gold, chains and bracelets, rings, ear-rings and tablets*, because all these things were figurative or representative of those spiritual, pure, holy and eternal principles of life and love from GOD,

*It may be proper to remark, that the radical meaning of the Greek term καταλλαγη, which the translators of the new testament render reconciliation and atonement, is exchange, which word will perhaps lead to the true genuine idea of reconciliation or atonement, since nothing is wanting to effect such reconciliation but an exchange, on the part of man, of all his natural defilements, follies, infirmities and miseries, for the purity, wisdom, power and peace which are from GOD.

which man is required to put on, as his only safe *covering* and sure defence against the polluting and condemning principles of his own natural life and love.

Hence then it is plain, that the proper meaning of the term *Atonement*, as applied in the new testament, is *reconciliation*, (or *exchange*,) and, as applied in the old testament, is a *covering*. But since the terms reconciliation (or exchange) and covering, have respect to GOD and His church or people, and are therefore to be interpreted and understood according to such spiritual reference, it will hence further appear, that by the term *Atonement* is meant every thing that tends to effect reconciliation and covering, in regard to GOD and His people: and since GOD and His people can never be *reconciled* until His people are made holy, pure, wise, and good; and since holiness, purity, wisdom and goodness, are from GOD alone, and constitute the only spiritual *covering* for man, in and by which he can safely approach his MAKER, hence it is lastly evident, that by the term Atonement is to be underderstood every thing which has a tendency to make mankind holy, pure, wise and good, and thus to invest them with that *spiritual covering* which may render them acceptable in the sight of their CREATOR, and meet to be admitted into His divine presence, and to be made partakers of His divine mercy. For it is a known thing, that a sinner always regards GOD, and cannot but regard Him, as an angry, avenging, implacable, unpropitious Being, not because the real nature of GOD is such, but because his own mind, being in a principle of love and life opposed to GOD, represents Him as such. On the other hand, a truly penitent and regenerate person always regards GOD as a merciful, compassionate, tender, and placable Being, because, having communication with His divine love and wisdom, and being *covered* with this divine spirit, he sees GOD from GOD, thus as He *really* is, and not from himself, and thereby according to appearance. Thus it is plain that the Holy Spirit of God, which is the spirit of His divine love and wisdom, whensoever it is received by man, makes the *Atonement*, or *reconciliation*, or *covering*, not by changing the nature of GOD, but by *changing* and *covering* the nature of man.

Keeping now in view this scriptural and radical meaning of the term *Atonement*, let us proceed to apply it to the different ideas on the subject which at present prevail in the christian world, by which application it will be evident to the unprejudiced reader, that the generally received idea is an *external* and *natural* one, derived only from the *appearances* of truth, as presented in the sacred scriptures; whereas the idea suggested in the doctrines of the New-Jerusalem, is an *internal* and *spiritual* idea, grounded in the *internal genuine* truth of the inspired pages.

To begin with the generally received idea.

Every one knows, or may know, that the doctrine of *Atonement*, which is generally taught at this day throughout the christian world, is this, that GOD the FATHER sent His Son into the world, that by the passion of the cross He might make propitiation or satisfaction for the

sins of mankind, and that thus all who believed in that propitiation or satisfaction, were received into the divine favour, delivered from the wrath of GOD, and admitted into the kingdom of heaven. This doctrine therefore implies further, that the ALMIGHTY and MERCIFUL FATHER of angels and of men, required satisfaction for His *anger*, or, as some express it, for His *justice*, before He would admit sinful men again into His favour, and that when this satisfaction was made by the blood of His dear Son, shed on the cross, He then became disposed to shew clemency to all those who believed in this propitiatory sacrifice, and pleaded the merit of the Son's blood shed for the remission of sins. The doctrine of course implies still further, that the DIVINE BEING who required this sacrifice, and the other Divine Being who made it, were *two distinct* and *separate* Beings, and that the former was excited to clemency, mercy and compassion by the sufferings and death of the latter. Thus it implies, that these two Divine Beings were of *different*, not to say *opposite*, characters and qualities, since the former is represented as being angry with mankind on account of their rebellions against His Supreme authority, whilst the latter is represented as still cherishing so tender a love for the human race, even in their sins and defilements, that He was willing to lay down His life, and endure the most cruel tortures, with a view to their salvation. It is also to be remarked, as a necessary consequence of the above doctrine, that every christian, who devoutly receives it, is bound to address his prayers and adorations to two *separate* and *distinct* DIVINE BEINGS, to one, called the FATHER, to have mercy upon him, and to another, called the SON, to intercede for him with the Father, by pleading the infinite merit and efficacy of His blood-shedding, sufferings and death.

Such is the idea of the *Atonement* made by the GREAT SAVIOUR, as derived from the doctrine of faith generally received at this day throughout what is called the christian world.

But who can dwell at all on this idea, without being painfully affected by its terrific and frightful aspect? For what can be more tremendous than a belief in *two* DIVINE BEINGS, except it be the notion that one of these Beings is an *angry and avenging* Being who can only be pacified by blood, and this the blood of another Divine Being, called His Son, who was content, on this account, to suffer death, even the death of the cross? What again can be more tremendous than the thought, that there is no mercy and no compassion in the FATHER OF THE UNIVERSE, but what is excited by another, and that He would infallibly deliver up His offending children to everlasting punishment and misery, unless He was withheld every moment by the mediation and intercession of that other, and thus inclined to pardon and overlook their offences? And what, lastly, can be more tremendous, than the perplexity of doubt and of darkness, in which the mind of every sincere seeker and worshipper of GOD must thus of necessity be involved, whilst *two separate* Divine Beings are presented to his distracted view, as objects of his adoration, one requiring honour as his

CREATOR, and the other requiring equal honour as his REDEEMER and INTERCESSOR, and each claiming equal authority and dignity, since each is supposed to be DIVINE, consequently to be INFINITE, OMNIPRESENT, OMNISCIENT and OMNIPOTENT?

But let us now turn from this disgusting and alarming picture, to recreate and delight ourselves with the contemplation of the beauty and brightness of that celestial portrait presented to our view in the doctrine of the New-Jerusalem on the subject of the *Atonement*.

This doctrine supposes that there never was, and never can be, more than one GOD, and that this one GOD is at once the CREATOR, the REDEEMER, and the REGENERATOR of mankind. It supposes, further, that mankind, by the abuse of their free will, have departed or fallen from the original blessed order of their creation, into a contrary state of disorder and its miseries; and that when this disorder, through the successive corruptions and declensions of many generations of men, came to its height and threatened the universal destruction of the human race, the Almighty, out of His infinite mercy and desire to save and to bless His creatures, assumed the human nature here on earth, and made Himself manifest as a Man, and under that manifestation took to Himself a new name, being called the Lord God the Saviour Jesus Christ. (see Matt. i. 20, 21, 23; Luke i. 26 to 36; John i. 1 to 15.) This assumption of the human nature, according to the above doctrine, was affected for a *double* purpose; *first*, that in that nature God might combat and subdue the powers of darkness, or of hell, which at that time had gained an undue and dangerous ascendency over the minds and even the bodies of men, and that thus he might deliver men from that ascendancy; (see Luke i. 74; Matt. xii. 25 to 31; Luke x. 17, 18: chap. xi. 16 to 23; John xii. 31;) and *secondly*, that He might glorify the Humanity thus assumed, by uniting it to His essential Divinity, (see Luke xiii. 32; John xii. 23, 28; chap. xiii. 31, 32; chap. xvi. 28; chap. xvii. 5, 19;) and might thus keep the powers of darkness, or of hell, in subjection to eternity, and at the same time might afford to His penitent creatures perpetual access to Himself, and perpetual protection from evil, in that Glorified Humanity. For such had been the miserable effect of the disorder, that mankind had nearly lost all knowledge of their GOD, and of the manner in which they ought to approach and worship Him; and consequently unless GOD, by assuming a Humanity, had made Himself again known, visible and approachable, no flesh could have been saved.* But the assumed Humanity could not be glorified, neither could the powers of darkness be subdued, except by temptations admitted into that Humanity, even to the last, which was the passion of the cross, (see John xii. 24; Luke xxiv. 26;) and therefore the Incarnate GOD submitted to endure those temptations, and thus fulfilled what was written of Him, where it is said, "*He was wounded for our transgres-*

*That the Eternal Father, or Jehovah, made Himself known, visible and approachable in the Humanity of Jesus Christ, is manifest from the following passages: Matt. xi. 27; John xiv. 6, 8; chap. x. 1 to 10.

sions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed," (Isaiah liii 5.)

Here then may be seen the consolatory idea of the *Atonement, reconciliation,* or *covering,* wrought by the Great Saviour, as presented to our delighted view in the doctrine of the New-Jerusalem. For by this doctrine we are taught that the Eternal Jehovah, out of His infinite mercy and desire to save mankind, was pleased to assume a Humanity; to appear here on earth; to combat and overcome the powers of darkness; to admit temptations in His Humanity even unto death; and afterwards to raise His Humanity from the grave, to an everlasting union with Himself. Thus He does all that can be done to restore His lost creatures. He calls, He invites, He presses them to come unto Him in the assumed Humanity, (Matt. xi. 28 to 30; John xv. 4.) In and through that Divine Humanity also He gives them power to come, because in and through that Divine Humanity He gives them *access,* and *draws* them to Himself, (John xiv. 6; chap. xii. 32.) He supplies them likewise with divine strength to subdue their corruptions, and the infernal powers which are in connection with them, thus to become wise, holy, just, and righteous, (Luke x. 19; John i. 12, 13.) By the same Humanity too He keeps the doors of heaven forever open, so that the humble and the penitent, who are desirous to forsake their sins, and to return unto their GOD, and to enter into a state of *reconciliation,* and to put off the *filthy rags of their own righteousness,* and to put on the *marriage garment,* the *garment of salvation,* and thus to be covered with the Divine Spirit of the eternal love and wisdom of the Most High God, never fail to find acceptance, and to be received and admitted as the ransomed, the redeemed, the *atoned* and *reconciled* children of their Heavenly Father, to whom they give all praise, glory and thanksgiving, for this His *atoning* and saving mercy.

Here therefore we see how GOD *was in* CHRIST (as the Apostle expresseth it) *reconciling the world unto Himself* (2 Cor. v. 19,) in other words, *making atonement.* For GOD was in CHRIST, rendering Himself known and accessible to His lost creatures as a Divine Man. GOD was in CHRIST, combatting, subduing, and removing from man, the powers of hell and darkness. GOD was in CHRIST, calling, inviting, pressing, all men to come unto Him, that they might receive remission of sins, deliverance from their ascendency, and be saved. GOD was thus in CHRIST, mediating, interceding, and propitiating, by the assumed Humanity, between Himself and His creatures, because all men who approached Him, in that Humanity, and were willing to forsake their sins, became gradually wise, holy, and regenerate, being *covered* with a *covering* of His holy, wise, and righteous Spirit. In this idea therefore of the *Atonement,* we see nothing to perplex, nothing to distract or terrify us; no division of the Godhead into two Godheads; no angry, no avenging GOD, who cannot be reconciled without blood. On the contrary, we see every thing to encourage, to console, to lead us to repentance, and through repentance to reconciliation, because we

behold a God of unutterable, unchangeable love, the tender Father of the Universe, descending from heaven *to seek and to save that which was lost*, by assuming a Humanity, that in it He might the better combat and overcome our spiritual enemies; by glorifying that Humanity, that He might give us perpetual access to Himself; thus by willing, devising, and doing, every thing that infinite love and wisdom could will, devise, and do, to recall His sinful and ignorant children to the bosom of His mercy, that He might forever make them happy by an eternal reconciliation and conjunction with Himself.

Let the reader now compare this idea of *Atonement* with that which generally prevails in the christian world, and then let him adopt that which appears to him most agreeable to the genuine sense of the sacred scriptures, to the pure dictates of unprejudiced reason, and to the divine purpose of promoting amongst men the spirit of vital religion, which is the true love of God and of one another. J. C.

FROM THE ARCANA CŒLESTIA OF EMANUEL SWEDENBORG.

The Doctrine of Charity and Faith.

10,714. There are two [things or principles] which make the life of man, love and faith; love [makes] the life of his will, and faith the life of his understanding; hence such as the love is, and such as the faith is, such is the life.

10,715. The love of good and the faith of truth thence derived make the life of heaven; and the love of evil and the faith of what is false thence derived make the life of hell.

10,716. The Divine [principle] of the Lord makes the heavens, and heaven is with every one according to the reception of love and faith from the Lord.

10,717. With all who receive love and faith from the Lord there is heaven, both with angels and with men; wherefore they who have heaven in themselves, whilst they live in the world, come into heaven after death.

10,718. They who have heaven in themselves, will good to all, and perceive a delight in doing good to others, not for the sake of themselves and the world, but for the sake of good and for the sake of truth which ought so to be done. But they who have hell in themselves, will evil to all, and perceive a delight in doing evil to others; these, if they perceive a delight in doing good, it is not for the sake of good and truth, but for the sake of themselves and the world.

10,719. Heaven is with man in his internal, thus in thinking and willing, and hence in the external, that is, in speaking and doing; but not in the external without the internal; for all hypocrites can speak well and do well, but not think well and will well: By thinking well and willing well is meant what is from the love of good and from the faith of truth.

10,720. When man comes into the other life, as is the case immediately after death, it is evident whether heaven be in him or hell, but not when he liveth in the world; for in the world the external only appears, and not the internal, but in the other life the internal is made manifest, since man then lives as to the spirit.

10,721. From these considerations it may be manifest what makes heaven, viz: that it is love to the Lord and love towards the neighbour, and likewise faith, but this latter only so far as it hath life from those loves. Hence it is again evident that the Divine [principle] of the Lord makes heaven, for both that love and the faith thence derived are from the Lord; and whatsoever is from the Lord is Divine.

10,722. Eternal happiness, which is also called heavenly joy, is imparted to those who are in love and faith to the Lord from the Lord; that love and that faith have in them that joy; man comes into it after death, who hath heaven in himself; in the mean time it lies stored up and concealed in his internal.

10,723. In the heavens there is a communion of all goods; the peace, intelligence, wisdom, and happiness of all are communicated to every one there, and those of every one are communicated to all, nevertheless to each according to the reception of love and of faith from the Lord: Hence it is evident how great peace, intelligence, wisdom and happiness, is in heaven.

10,724. They, with whom the love of self and the love of the world reign, do not know what heaven is, and what the happiness of heaven, and it appears incredible to them, that happiness is given in any other loves than in those; when yet the happiness of heaven only so far enters, as those loves are removed as ends; the happiness which succeeds, on their removal, is so great, that it exceeds every apprehension of man.

10,760. What makes heaven with man, this also makes the Church, for the Church is the Lord's heaven in the earths; hence from what hath been before said concerning heaven, it is evident what the Church is.

10,761. That is called the Church where the Lord is acknowledged, and where the Word is; for the essentials of the Church are love and faith to the Lord from the Lord, and the Word teacheth how man ought to live that he may receive love and faith from the Lord.

10,762. The Church of the Lord is internal and external, internal with those who from love do the precepts of the Lord, for these are they who love the Lord; external with those who from faith do the precepts of the Lord, for these are they who believe in the Lord.

10,763. To the intent that there may be a Church, there must be doctrine from the Word, since without doctrine the Word is not understood; but doctrine alone in man doth not make the Church in him, but a life according to it; hence it follows that faith alone doth not make the Church, but the life of faith which is charity.

10,764. The genuine doctrine of the Church is the doctrine of charity and of faith together, and not the doctrine of faith without

the former; for the doctrine of charity and of faith together is the doctrine of life, but not the doctrine of faith without the doctrine of charity.

10,765. They who are out of the Church, and still acknowledge one God, and live according to their religious principles in a certain charity towards the neighbour, are in communion with those who are of the Church, since no one, who believes in God and lives well, is damned: Hence it is evident that the Church of the Lord is every where in the universal orb, although it is specifically where the Lord is acknowledged, and where the Word is.

10,766. Every one, with whom the Church is, is saved; but every one, with whom the Church is not, is condemned.

FOR THE HERALD OF TRUTH.

Heat and Light.

These terms are so universally in use, both figuratively and literally, to express the most important ideas, that one is led to suspect they are remains of a lost universal language, and may still be used as keys to open a way to its recovery.

We say of one, that he is *warm* hearted; meaning that he is good: of another, that he is *enlightened*, when we mean to represent him as intelligent.

"LOVE and WISDOM are essential heat and light!" No wonder then, that the heat and light of our natural sun, are so instrumentally creative! Withdraw the influence of the sun's heat and light from our earth, and behold, as it were in a moment, the dissolution of her animal, vegetable, and mineral kingdoms. "Subsistence is but a continuation of existence:" and, therefore, whatever in nature subsists a thing, is also the cause of its existence, and the instrument of its creation. The heat and light of the sun, as they subsist the earth, and all the variety of her three kingdoms, are thereby ascertained to be the instruments of their creation. What a just emblem is the sun then, of the great Author of the universe! No wonder that some heathen nations, falling into idolatry, have finally fallen down to worship the emblem, instead of its Creator. The wise ancients, no doubt, well understood that the heat and light of the natural sun, were the highest natural emblems, or correspondents of Love and Wisdom: and having paintings of the sun, as the source of these, in their temples of worship, for memorials of God, their more ignorant descendants, in process of time, worshipped the *shadow*, instead of the substance. Hence, the origin of idolatry. But there seems to be a false heat as well as a true: while we see some *heated* by the love of good and noble actions, we see others unhappily *heated* by anger. Now, if angry heat have a different source from the heat of love, who creates it? Shall we throw the blame on the great Creator of the universe? No.

the blame must fall on man, for anger is a perversion of love; and man the perverter. Thus it is with respect to the *light*, in the understanding of man: and hence, the origin of what we denominate evil. We improperly speak of *cold* and *darkness*, as substantial opposites of *heat* and *light:* for, one is but the absence of heat, and the other of light.

The subject of heat and light seems to have been but little understood, till the illuminated SWEDENBORG introduced it to the world in great brilliancy.

Perhaps it would not be altogether an unfounded theory to suppose that the earth, the atmosphere, and all they contain, receive their clothing (i. e.) their materiality from the sun, as an instrument: and if these, all the earths, with their atmospheres, &c. which belong to our solar system—and thus, with all other suns, and other systems! If heat and light are material substances, emanating from the sun, variously combined, they may, and probably do compose flesh, blood, wood, earth, water, rocks, &c. &c. That the earths in the universe were made from *nothing*, is too absurd an idea, if idea it may be called, for the assent of reason. For who can think of *nothing?* J.

A Charge,

Delivered at the ordination of the Rev. SAMUEL H. WILLS, *of Virginia, August* 29, 1824, *by Nathaniel Holley.*

DEAR BROTHER—You are now not only a member of the Lord's New Church, but are received and recognized as one of the Ministers of this most glorious dispensation. To you is now entrusted the highly responsible and sacred office of conducting public worship—of celebrating the ordinances of the Lord's Supper, Baptism and Marriage, and of performing all the holy rites and ceremonies of the Church, together with the power of licensing or ordaining other Priests and Ministers, with the approbation of the Church of the New-Jerusalem in Abingdon, Virginia, or with the approbation of any other society of the New Church, over which you shall officiate, as Minister, at the time when the application shall be made.

It will be well for you, my brother, to remember that you are now coming forward under a new dispensation—that old things have past away, and that all things have become new. Even your own modes of thinking—your motives for action—your state of feeling, and your style of preaching,* will all be very different from what they formerly were. Subjects, that you once thought you perfectly understood, you now find that you knew nothing about; and other subjects, that you then thought too dark and mysterious ever to come within the comprehension of man, you now find plain, lucid and beautiful. You are now in that regular channel in which spiritual light is ever flowing

*He had been a preacher of the Methodist connection.

from Heaven. And if you are willing to renounce the love of self, and of the world, and in all humility look to the Lord, you will be continually receiving additional wisdom from Him. Let me exhort you carefully to read and examine, with sincerity and prayer, the word of God, according to the light of the New-Jerusalem. For, "*Behold the lion of the tribe of Juda, the root of David, hath prevailed* TO OPEN THE BOOK, AND TO LOOSE THE SEVEN SEALS THEREOF." Thus you may be able to obtain, and communicate to your hearers all that heavenly knowledge of which they have so much need as a light to their feet, and a lamp to their paths, while travelling through the gloomy wilderness that leads from Egypt to Canaan. You will be able to give them true and consistent ideas of the character and perfections of God—of His mode of existence, and manner of operation, also of the kind of worship that will be most pleasing to Him, and most instructive and advantageous to themselves. *You will also be able to prove from the* HOLY WORD, THE SUPREME AND SOLE DIVINITY OF OUR LORD GOD AND SAVIOUR JESUS CHRIST, AND THAT HE AND THE EVERLASTING FATHER ARE ONE AND THE SAME; which is a divine truth, that must eventually overwhelm and destroy every opposing sentiment.

You will be able to bring forward new and astonishing evidence of the heavenly origin of the holy scriptures, and in proving them divine, will show in what that divinity consists, and how it is to be found. Those parts of the word, which literally appear to be trifling, you will be able to prove of much spiritual importance,—those parts which are contradictory in the letter, you will show that in the spirit they are in the most perfect harmony,—those parts which appear to be dark, you will show to be full of spiritual light,—those parts which appear to be full of wrath and vengeance, you will show to be replete with love and mercy, thus proving that the word of God is like himself, full of love, mercy, goodness and truth. It will be one of your most important duties, as far as your ability will permit, to remove from the minds of people those awful and inconsistent ideas which are so prevalent at the present day, concerning the atonement, or the wondrous work of redemption. There is no subject in theology on which mankind have been more mistaken and misled, than on this great and important doctrine. And so strong are the impressions of early instruction, tradition and prejudice, that you will often find it difficult, and sometimes impossible to persuade them to an examination of the subject. But there are a few who begin to see the necessity of thinking and judging for themselves, and as the progress of spiritual freedom, though slow, is certain, that number will be continually increasing, and in proportion to that increase will your usefulness be extended.

Very indistinct have been the ideas of the Church for many ages past on the subjects of human reason and free agency. It is therefore incumbent on every member of the New Church to remedy this evil as far as his ability will permit. Where rationality is rejected in mat-

ters of religion, there cannot be much consistency in character or creed, and where the freedom of the will is denied, people cannot well be religious from choice. It is true, that the Lord in mercy adapts the influences of the holy spirit to the various states of the human mind, and therefore, sometimes produces strong impressions of the danger of sin and of the necessity of repentance, but unless reason and free agency are brought into operation, those impressions must of necessity be transitory. Our reason must point out to us what is right and what is wrong, and we must in freedom choose the former and reject the latter, or our religion will be too superficial and too external, ever to reach beyond this material world.

You must endeavour to bring before your hearers a pure, regular, and consistent rule of life, and make known to them the feelings, the motives and the principles which constitute the essence of true religion. And thus preserve them from error, and prevent them from fixing or resting upon something unimportant or external, which would necessarily terminate in disappointment and shame. Let them know that faith, love and good works must never be separated, for there can be no spiritual life, without the union of them all. They must have a knowledge of their duty—they must love it, and their knowledge and their love must be manifested in good works.

Very vague and confused have been the opinions of most theologians respecting the nature and properties of the soul, and of its connection and intercourse with the spiritual world, and therefore very vague and indefinite have been their instructions on this important subject. But all the evils and errors relating to it, and which have heretofore arisen from the dark state of the church, can be remedied by the light of the New-Jerusalem.

You cannot be too particular in impressing upon your hearers the absolute necessity of shunning all evils as sins against God. The voluntary or wilful commission of known evils or sins, has a deadly and destructive effect upon the mind, and produces such thick darkness as to exclude all heavenly light or spiritual comfort. And you must not only warn against the actual commission of evils or sins, but also against the love of them, "for as a man thinketh in his heart, so is he;" that is, he is good or evil according to the quality of his desires and thoughts, whatever may be his external deportment. And it is of the greatest importance, that all should know that they are regenerated only in proportion as they hate and shun that which is evil, and love and do that which is good.

On the subject of self-denial, it is of the utmost importance that you should be very explicit. It is necessary to distinguish between those things which only appertain to the body, and those which affect the mind,—between those things which are only external, and those which are internal or spiritual, and between mere matters of taste, and actual evil or sinful desires. Every inclination of the heart, which if gratified, would injure ourselves or others, either spiritually or temporally, should be denied. You cannot be too particular to impress upon the

minds of people, that true religion is not only a matter of faith, but of life. Evil should not only be shunned in action, but in thought, word and desire. And what is good should not only be the subject of our devotions, but should extend to the purification and regulation of all our feelings, motives and actions. Finally, my brother, go forward in the name of the Lord, be strong in His strength, and in His light communicate light,—labour faithfully in His vineyard, and faint not. But be not deceived; you are not to expect the smiles and approbation of the world, but coldness, frowns, and contumely, are ready on every side to burst forth upon you. As the Jewish professors were the most bitter persecutors of the first receivers of christianity, so now, the professors of the various denominations of the first christian church, are the most violent opposers of the New-Jerusalem dispen sation. Even those who formerly caressed and admired you, and im plicitly followed you as their spiritual guide, now turn their backs upon you, and make every exertion to bring reproach upon your character and profession. When you was enveloped in such thick darkness yourself, that scarcely a ray of spiritual light could you communicate, for their instruction, they were continually exclaiming, "*O how wise—how good—how learned!*" But now, when through the infinite mercy of the Lord, you have been brought into "*marvellous light*," and really could be useful to them, they avoid the instruction that you can give, as darkling eyes shun the brightness of day. But be not dismayed, the Lord will bless and protect you, if you faithfully discharge your duty. As the New Church is an internal and spiritual church, it cannot meet with such persecutions as those which have immediately preceded, and which were more external. It is true that her prospects at present are gloomy, but they cannot always remain so. The church is yet in its infant state—the Woman is still in the wilderness, and the DRAGON is still casting out water from his mouth, as a flood, that he may destroy her. This is a lively representation of the abuse, falsehoods, misrepresentations and ridicule that is every where circulated against the New-Jerusalem. But rest assured that the New Church must ultimately prevail;—it is from the Lord, and he will protect it. It stands on a basis that cannot be shaken. It rests on the rock of ages, and the powers of hell cannot overthrow it. But well may you weep for the awful situation of those who oppose it, which will be miserable and distressing in proportion as they rashly, wilfully, or knowingly do it Some indeed, in a thoughtless and trifling manner, speak against what they have erroneously heard the New Church to be, who, were they rightly inform ed, would not presume to oppose it. These, although their conduct is improper, are by no means so criminal as those who maliciously, obstinately or premeditately endeavour to bring approbrium and disgrace upon her, or from hatred to her, upon her friends and followers. But however harsh and severe may be the treatment that you receive, let me exhort you to be always mild and affectionate, and delight to forgive. Notwithstanding the discouragements which

I have mentioned, you will have some reason to rejoice and be thankful. The heavenly doctrines of the New-Jerusalem are in reality spreading much faster than is generally supposed. The light from heaven that shines through the medium of the New Dispensation, although it cannot be received by the old church, as a church, yet flows in some measure into those individuals of every denomination, who love the Lord and are in the good of life. To this cause, it is owing that greater liberality of sentiment is now prevailing than was ever known before, and also a greater disposition for religious inquiry. To this, is also to be attributed the change of sentiment that is gradually taking place amongst individuals of every denomination. Even the clergy, as a body, are less violent than they used to be—they are less dogmatical and peremptory in some of their leading doctrines. It is not so common to hear them declare from the pulpit, that God created a great part of the human race with the determination to render them eternally miserable. Nor is it common, at the present day, to hear that there are millions of little children, suffering in hell for the sin of Adam. Whenever these opinions are reprobated, or when the inconsistencies of their leading doctrines are pointed out, such as those of the trinity—atonement or predestination, they do not pretend to come forward as formerly in their defence, and the very circumstance of their feeling their inability to defend them, is a favourable symptom. Many years ago, it was no uncommon thing to burn or behead those who differed from the prevailing opinion of the day, but now little or nothing of this is to be feared in any part of christendom. The general diffusion of knowledge, and the extensive circulation of the bible, are also irresistible proofs that a great change is taking place in the world for the better. And within a few years it is common to hear from the pulpit, that man is a free agent, and that it is in his power to choose good or to choose evil, and thereby render his life in a future existence either happy or miserable according to his choice.

Nothing is more fully declared in the sacred scriptures, than that Jesus Christ is the sole, supreme, and only God of heaven and earth, and some preachers of different denominations have lately been enabled to see this important truth, and are publicly declaring it to their hearers. When you consider these things, you ought to take courage and go on rejoicing. Every man who preaches that Jesus Christ is the only and true God—who teaches that man is a free agent—who endeavours to circulate the bible—who also endeavours to expand the human mind by the diffusion of useful knowledge, and who encourages liberality of sentiment; I say every such man, whether he is sensible of it or not, is in reality promoting the interests of the New Church. Knowing, as we do, that the glorious truths of this new dispensation are from above, and that the Lord in mercy has made them known for the happiness of man, we cannot but rejoice whenever any of our fellow beings become sensible thereof, and are thereby enabled to partake of the comforts and advantages arising therefrom. We now and then

hear of accessions to the church, but the time is approaching when they will be greater and more frequent; many of the laity, and here and there a minister, some with a part of their congregation, and some with all. Indeed, the time is swiftly approaching, "*when a nation shall be born in a day*"—when people shall grow strong in the Lord, and one man shall be able to put a thousand to flight. Yea the time is at hand when "*violence shall no more be heard in Thy land, wasting nor destruction within Thy borders; but Thou shalt call Thy walls salvation and Thy gates praise.*"

A few plain answers to the question, "WHY DO YOU RECEIVE THE TESTIMONY OF BARON SWEDENBORG?"

Ans. I. I receive the testimony of Baron Swedenborg, because he respects whatever is truly respectable in the doctrines and the opinions of other theological writers, whether Jewish, Christian, or Heathen.

Ans. II. Because in all his writings, whether philosophical or theological, he magnifies the divine goodness and wisdom in the creation of the world and of all its parts, and at the same time conducts the devout reader to a more extended knowledge and more profound adoration of the GREAT CREATOR.

Ans. III. Because the ideas suggested in his writings concerning the REDEEMER and REDEMPTION, are equally just, grand and edifying, with those suggested concerning the CREATOR and CREATION.

Ans. IV. Because his doctrine concerning the DIVINE TRINITY IN UNITY, is at once scriptural, rational, simple, and most edifying.

Ans. V. Because in his thelogical writings are presented the most sublime, the most edifying, and the most correct ideas of the SACRED SCRIPTURES, OR WORD OF GOD.

Ans. VI. Because his ideas concerning the ATONEMENT OR RECONCILIATION, wrought by the GREAT SAVIOUR, appear to be in perfect agreement with the genuine uncorrupted sense of the sacred scriptures.

Ans. VII. Because the DOCTRINE OF LIFE, which his writings inculcate, as being truly evangelical and saving life, is at once scriptural, rational, and most edifying.

Ans. VII. Because his writings appear to suggest the clearest and most satisfactory ideas on the subject of the great scripture duties of SELF DENIAL and BEARING THE CROSS.

Ans. IX. Because in his writings the great scripture doctrines of REPENTANCE and the REMISSION OF SINS, are restored to their original instructive meaning and high importance.

Ans. X. Because in his writing the great evangelical doctrines of REFORMATION and REGENERATION, like those of repentance and remission of sins, are also restored to their original instructive meaning and high importance.

Ans. XI. Because the ideas suggested in his writings concerning the LORD'S SECOND ADVENT and the JUDGMENT then to be executed, appear to be in the most perfect agreement, both with the best sense of the sacred scriptures, and with the most enlightened view of human reason.

Ans. XII. Because he is presented to the world in the honourable and highly distinguished character of a SEER, as well as of an expositor of the sacred scriptures, and because in that character he has been enabled to communicate information of the highest importance to the happiness and well-being of mankind.

Many other solid and satisfactory arguments, in favour of the testimony of Baron Swedenborg, might be added to the foregoing, as resulting from other doctrines of no small importance contained in his theological writings; such as

1. *The Doctrine of Influx*, in which it is clearly shewn, how all the subjects of creation are continually supported in their respective states of life and existence, by virtue of a continual influx of life from the most High.*

2. *The Doctrine concerning the human soul or spirit*, in which it is shewn that the human soul or spirit is not a *mere vapour*, or doth not consist of any mere *fiery* or *aerial principle*, as some suppose, but is *a real organized human form*, and lives as such after death, possessing all the senses, as well as all the *organs* of the body, with this only difference, that the senses and organs of the body are *material*, whereas, those of the soul or spirit are *spiritual*, agreeable to the idea of the apostle Paul, where he writes in his epistle to the Corinthians, "*There is a natural body and a spiritual body.*†

3. *The Doctrine concerning free will*, in which the reader is convinced, to his unutterable consolation, that there is not a moment of his life, in which he doth not possess this inestimable gift from his GREAT CREATOR, by virtue whereof he is capable, every instant, as to his spirit and its love, of turning himself in every possible direction, either to lay hold of GOD and His Eternal Kingdom by faith and love, or to plunge himself into the opposite kingdom of darkness and misery, by cherishing and indulging his corruptions.‡

4. *The Doctrine concerning what the author calls the Good and the True* [Bonum et Verum] intended to evince the Eternal *distinction* of those principles, together with the nature of their *union*, and to prove further that all things in the universe, which are according to Divine order, have relation to those principles; and how necessary therefore it is for man to apprehend clearly their *distinctness* and the nature of their *conjunction*, since his eternal well-being depends on the measure and degree in which they are conjoined in himself, inasmuch as such conjunction forms that spiritual *marriage*, to which the kingdom of Heaven is so frequently compared in the Holy Word.‖

*See the Hon. Author's Treatise on Influx throughout †1 Corinth. xv. 44.

‡See the Hon. Author's work, entitled True Christian Religion, n. 463 to n. 504; also the Heavenly Doctrine of the New-Jerusalem, n. 141 to 150.

‖See the Heavenly Doctrine of the New-Jerusalem, n. 11 to n. 28; and also the Arcana Cœlestia throughout.

5. *The consequent Doctrine concerning the human will and understanding*, by which it is made evident that these two principles or faculties properly constitute a man, the *first* being created to receive *the good*, and the *second* to receive *the true*, in other words, the first being created to receive *love* from God, and the second to receive *wisdom;* and that when they are *conjoined* in the reception of their respective gifts, they are then the blessed instruments of man's salvation and eternal life, being effective of his eternal conjunction with the DIVINE FATHER of his being; but when they are *separated*, they then become the means of man's destruction, by dissociating him from all communication with his Creator in true life and blessedness *

6. *The Doctrine concerning marriage*, treated of more particularly in a work entitled *The Delights of Wisdom concerning Conjugial Love*, and tending to prove, not only the peculiar *sanctity* of conjugial life, where it is entered into from proper and sacred motives, but also its *perpetuity*, in such case, in a future state of existence.

7. *The Doctrine concerning the communications between this world and the other*, by which it is made clear, even to demonstration, that this world subsists continually in consequence of such communication, and that unless spirits and angels were perpetually present with man, he would be utterly incapable either of thought or of affection, of course he would be incapable of living as a man, since all the life of man, properly so called, is the result of his affections and thoughts.

8. *The Doctrine concerning the Divine Providence*, by which it is made to appear, that the Divine Providence is the government of the Divine Love and Wisdom, exercised in this lower world, extending to the most minute particulars of the life of man, and regulated principally with a view to man's well-being in that eternal world for which he was created, consequently with a view to his purification and regeneration.†

N. B. The above answers, or reasons, were given by the Rev. John Clowes of Manchester, England, formerly a minister of the Episcopal Church. *Ed.*

FOR THE HERALD OF TRUTH.

SIR—It has often been asserted, that whatever is *new* in *religion*, is for that very reason false; and that theological controversies ought never to be countenanced by the religious community. Both of these positions, as a free agent, and as one accountable only for himself, I feel disposed to controvert.

Why, I would ask, is every thing *new* in religion, for that reason false? Have mankind arrived at that pitch of perfection in the knowledge of gospel truth, that they have no more to learn? Is there

*See the Heavenly Doctrines of the New-Jerusalem, n. 28 to 36; and the Arcana Cœlestia throughout.

†See the Hon. Author's work, entitled Angelic Wisdom concerning the Divine Providence.

nothing to be taught of man's relation to God and to his species, that shall be *new* to the church? Is the church perfect? Do all its members know the way of the Lord? And are there no doctrines, no creeds, no dogmas, no falsehoods, palmed upon the world, which are contrary to the divine word? That truth is ever the same, unchangeable, and always in agreement with itself, I cheerfully admit. But that mankind are in possession of it, except in a partial degree, is a proposition, which all reflecting observers of christian faith must oppose. Who will pretend to say, that the plan of redemption is understood by the sectarians of the day? Although truth is old, and eternal in itself, when discovered, it will be as *new* to the church.

But why should theological controversies be discouraged? Do not men reason, and interchange opinions about things of far less importance than heaven and their eternal happiness? I do not mean by *controversies*, personal altercation and bickering; but calm, considerate, and earnest investigation. I know we are often told that *reason* hath nothing to do with religion, and our faith in the scriptures of truth. But, "*let us* REASON *together*," saith the Lord; and besides, from what principle do those who tell us to discard reason, collect and arrange the doctrines *they* teach? They certainly exercise *their* reason in the very act of telling others not to use it, and I am certain they greatly err; because they are no where justified in such teaching in the sacred oracles of truth. On the contrary, investigation is solicited in all the apostolic doctrines, and from the very nature of the subject itself. The sacred book opens an infinite fountain of truth, and we are commanded to dig for it, as for hidden treasure, and to work out our salvation with fear and trembling. Inasmuch then as opposite opinions are afloat, why not reason upon them, discuss them, and thereby endeavour to ascertain those that are true? "Prove all things," saith the apostle, "and hold fast that which is good." This is an injunction which calls into action all the efforts of intelligence. What shall we say then of those who endeavour to stifle investigation? What do they fear will suffer detriment, the Word of God, or their own creeds? Can the infinite fountain of all excellence suffer by an earnest enquiry into its riches and blessedness? Certainly not. It was spread before mankind as a feast to which all are invited, and of which all may partake, the simple in simplicity, and the wise in wisdom. Investigation, therefore, is not forbid, but encouraged; for our Lord says "Search the scriptures, for they are they which testify of me." Now, how is this to be done? May not all search? And if all, and they disagree in important doctrines, may they not reason together on the subject? They should reason as enquirers after truth, and with demonstrations of brotherly kindness and affection; and not *petulently*, and with a pre-determination to support sectarian views and sentiments. No man will receive truth, who holds to a dogma which he cannot explain.

I have been led to these remarks, from the perusal of some late communications in the Cincinnati papers, touching the doctrines of the

New Church. They all appear to me, as foreign to the subject on which they profess to treat. They evade the great leading doctrines laid down in the new dispensation, and slide off into the consideration of incidental matters. Now, why not oppose those doctrines, if they be false, one at a time, fairly, fully, and openly? I trust that some one of the advocates of the prevailing theology, will undertake the subject: I wish to see what can be said on both sides, for I would desire earnestly to know the truth. VERITAS.

Explanation.

ISAIAH XXXI. 1. *Wo to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord.*

If this passage has no meaning, but a literal one, it must have ever been very limited in its operation, and can be of little or no use to us in this part of the world, for however criminal it may be to go down into Egypt, it is a crime which almost all mankind are precluded from committing. Unless these words, therefore, contain a spiritual meaning, they do not appear to be of sufficient importance, to justify us in believing that they could occupy a place in the Book of God. We should, with much propriety, expect that a revelation from Heaven, that was to be handed down from generation to generation, through all ages of the church, would contain nothing but what might at all times be highly useful and instructive. In Rev. xi. 8, it is said, "*And their dead bodies shall lie in the street of the great city, which is spiritually called Sodom and Egypt, where also our Lord was crucified.*" Here the names of these places have a spiritual meaning, for so it is expressly declared, nor is it literally true that our Lord was crucified in either of these places. But we ought to remember, that he was spiritually crucified, as well as literally, and it is a fact, that the latter never could have taken place, but as a consequence of the former. To spiritually crucify Him, signifies to oppose, despise, and reject divine good and divine truth, and to refuse to live in conformity therewith; and this is always done in what is spiritually called Sodom and Egypt. By Sodom is signified the love of dominion, honour, power and glory, originating in the love of self, which exalts a man so high in his own estimation, as to render him entirely regardless of the honour and glory of God, and the good and happiness of his neighbour. And by Egypt, is signified the pride of self-derived intelligence, or worldly wisdom, which act in direct opposition to the will and wisdom of God. Or in other words, by Egypt is represented the truths, principles, or sciences of the mere natural man, or of this world, in contradistinction, to the truths, principles, and sciences of the spiritual man, or of Heaven. By going down to Egypt, is signified the loving, and trusting, and pur

suing the former kind of truths and principles; and by not looking unto the Holy One of Israel, neither seeking the Lord, is signified the despising and rejecting of the latter, that is the truths and principles of heaven. The evils which are continually denounced against the people of Egypt, plainly show, that it was criminal and sinful to dwell there. Now it is impossible that this could be literally true. For the life of a real good man, must be as pleasing in the sight of God, in Egypt, as in any other place. But when we understand it spiritually, according to the above explanation, there is no difficulty in discovering its criminality. But there is no evil in possessing all the wisdom of Egypt, provided it be subservient to that wisdom which cometh down from above, and is spiritual and divine. Indeed, the more the mind is enlightened by natural and human science the better, while it is kept in proper subordination to that which is superiour. In agreement with this idea, is the following passage, from the xix. chap. of Isaiah, "*In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land; whom the Lord of Hosts shall bless, saying, blessed be Egypt, my people; and Assyria, the work of my hands; and Israel, mine inheritance.*" By Egypt, in this place, is signified the knowledge and wisdom of the natural man—by Assyria, the knowledge and wisdom of the rational or intellectual man—and by Israel, the knowledge and wisdom of the spiritual man. And it is said, that the day shall come, when all these different knowledges and principles shall exist in perfect order and harmony.

The words, horses, chariots and horsemen, are often used in the divine word, where they cannot possibly be understood literally, As in Hab. iii., where the prophet is addressing the Lord, and says, '*Thou didst ride upon thine horses, and thy chariots of salvation.*" By chariots, are signified doctrinals or heavenly truths; by horses, are signified the understanding or comprehension of these truths; and by the Lord's riding upon these horses and chariots, is signified the power and efficacy of the holy spirit in their application and operation. Again, in the continuation of this address, the prophet further says, "*Thou didst walk through the sea with Thine horses.*" By the sea, is signified the doubts, temptations, errors, and ignorance of the natural man; by horses, are meant intelligence or knowledges of heavenly truths; by the Lord's walking through the sea on horses, is signified the power and operation of the divine spirit through the medium of the knowledges of these truths, and thereby dispelling those doubts, darkness and temptations.

In order more fully to comprehend the subject before us, it is necessary to remember, that there is a wonderful resemblance between the spiritual and natural worlds—between the body and the soul, and between the properties of the body and the properties of the mind. This resemblance, is called the correspondence between things natural

and things spiritual; and we every day make use of it more or less, but we neither think of it nor call it by name. Thus we say, such food pleases or suits my taste; this is a natural expression, but we also say, such a book, such a discourse, or such a subject, pleases my taste: this relates to the mind, and is a spiritual expression, and it is founded on the similarity that exists between mind and matter, or between soul and body. We also speak of making progress in knowledge, wisdom, or goodness; this mode of expression arises from the resemblance there is between the moving of the body from one place to another, and the progression of the mind from one state, or degree of good or evil, or of knowledge or wisdom, to another. But this correspondence between things natural and spiritual, has not generally been examined, and therefore, many people have no idea to what an extent it exists, nor how much instruction or wisdom may be derived from it. The Bible was written by this correspondence, and has, therefore, an external and an internal sense, the external relates to natural things, and the internal to spiritual things.

Chariots, horses and horsemen, may be the means, or instruments of moving our bodies from one place to another; between these, therefore, and those things which help or move our minds along in their progress from one degree of wisdom or goodness to another, or from one degree of error or evil to another, there is a strong correspondence. If a man wishes to become religious, he selects a number of truths, or at least what he considers as such, and these may be called a creed or a system of religion, on this he depends in order to be moved forward in his religious life, he, as it were, places himself in it, and it is therefore his spiritual chariot. But that it may be put in motion, that is, that it may produce any effect, it is necessary that he should have a knowledge of all the truths, and also a knowledge of all the goods contained therein; and these knowledges are, in the correspondential language of scripture, called horses. For as a chariot would be of no use without horses, so a system of truths or doctrinals would be of no use without the knowledge and understanding of it. And as natural horses are necessary to move a natural chariot, so knowledge and intelligence are necessary in order to bring our religion into use and operation. And as the horses, in the former case, must be under the direction of a horseman, so in the latter case, our spiritual knowledges must be under the direction of heavenly wisdom, which may be called a spiritual horseman. But all correspondencies may be used in a good or bad sense, according to the subject treated of. In the passage now before us, they are used in a bad sense, because they are applied to those who do not look to the Holy One of Israel for direction.

The chariots of Egypt, therefore, are such creeds or doctrinals, as suit the natural man,—the horses are mere sensual and human knowledges, and the horsemen are worldly and scientific wisdom. It is necessary to remember, that both naturally and spiritually, there may be good and bad chariots, horses and horsemen.

On the Divinity of the Sacred Scriptures.

It is admitted throughout Christendom, that the WORD OF GOD IS DIVINE; but why it is so, or rather, how it is so, is not so generally understood. Our believing it to be divine, does not render it so, nor is it even any proof that it is so. The strong impressions of early instruction, may even make us tremble at calling in question its divinity, and also prevent us from examining the evidence. But this only proves the force of education, and the strength of prejudice. More and stronger evidence of this description, can be brought in favour of the Alcoran, than of the Bible, because its votaries are more numerous, and because they are more under the influence of passion, and less under that of reason. The mere circumstance, that the Bible has been represented as divine, by the leaders of the church, ever since the days of the Apostles, may indeed be considered as evidence that such has been their belief, but it is in itself no proof of the correctness of that belief. To pronounce the scriptures divine, and yet to have no definite meaning to the expression, is of very little use, and if we have no way to distinguish the word of God from the word of man, but tradition, and the assertions and opinions of councils or ministers, we shall always be exposed to error, and never know when we are right. If we are told, that a council selected a certain number of books, and considered them divine, and rejected others which they did not consider so, it neither proves one thing nor the other, as to the correctness of their opinion. The book of Luke was as much divine when it was rejected, as it now is when universally received, and it would have been the same, if it had never been received. And if the books of Matthew and Mark, which no professing christians pretend to dispute, had never until the present time, been presented to the church, for admission into the divine code, no doubt those very people, who would now shudder at the thought of rejecting them, would have shuddered equally, in such case, at the idea of receiving them. These circumstances, may show us the various states and operations of the human mind; but they afford us no certain information as to the real divinity of the word. If we believe there are rich treasures in the bowels of the earth, and yet know not what those treasures are, nor how to find them, our belief may indeed be very harmless, but cannot be of much advantage.

The opinions of the prevailing denominations, concerning the sacred scriptures, appear to be too external and too indefinite, and seem to be founded more on tradition, than from any real intrinsic excellence which is discovered in the scriptures themselves. Whereas, the divinity of the word exists altogether independent of the opinions or belief of man; and had every human being rejected it, until the present moment, it would have been the same that it now is. That which constitutes the word divine, must therefore exist in some way within the word itself, and unless we know what that is, we are not likely to be

much benefited by it. To say the Bible was written by divine command, is not sufficient; for we can say, with equal truth, that beasts and birds, trees and plants, sprang into existence by divine command. We must therefore look further than merely this, in order to obtain the evidence, and the satisfaction which we need. There is but one Divine Being in existence, and it follows that nothing can be divine unless this Divine Being is within it. This Divine Being is God, and God is a spirit. Nothing can be divine, therefore, but what is spirit. And we are told, in the gospel according to St. John, that, "*the word was with God and God was the word.*" It follows then, that as God is the word, and God is a spirit, that the divinity of the word is spirit. And our blessed Lord, in confirmation of this, has declared, "*My words, they are spirit and they are life.*" And St. Paul evidently believed this, when he asserted that the "*Letter killeth, but the Spirit giveth life.*" Those, therefore, who deny the spirituality of the word, whatever pretensions they may make, do in reality, deny its divinity.

Miscellaneous Thoughts.

Death is usually represented by painters as a terrible figure, holding a dart in his hand, with a threatening aspect. Such he may be to the wicked, for such, most truly is the character of *real* or *spiritual death!* but to those who trust in God, and strive in all things to lead a life after His commandments, death would be better represented by a youthful, attractive, smiling figure, standing at a door with its hand on the lock, just ready to usher us into an assembly of cheerfulness and delight.

It may be asked, why was not the real essential and complete doctrine of the Holy Trinity, as it is now revealed by Baron Swedenborg, made known generally during the time of our Saviour's dwelling upon earth? The answer is, men would not have received it. The Jews, at that time saw *Jesus Christ*, existing as a mere man, continually with them; and their minds were chained down, and kept from the knowledge of the truth, by the language of the *senses*. *We*, at the present day, are not so much exposed to deception from the same fallacious mode of judging. It is the *rational* mind which is *now* suffered to come more into exercise in determining on this holy truth. This *rational* mind is situated in a higher or inner region, nearer to the abode of spiritual light. Yet is the *rational* mind, unenlightened by *spiritual perception* from the Lord, incompetent of itself to judge concerning these things. "*Abimelech must restore Sarah untainted,*" that is, *the doctrine of faith must not be polluted* by an adherence to *mere rational truths.*

How few people do we meet with, who appear to see *with their own eyes!* The opinion of the world is every thing. Dressed according to the fashion of this opinion, virtue is often called vice, and vice assumes the name of virtue. Nay, when people actually belong to the one, they cheat themselves into believing that they love the oth-

er. Let *us* always believe, that we cannot in our hearts love virtue, until we are constantly studying to practise it; and that, to an erring creature like man, there is no way so safe of practising virtue, as by *putting away all vice and evil as sin against* GOD, and striving to regulate all our actions and thoughts according to the instructions of the gospel.

Those who most readily find a God to swear by, seldom find one to pray to.

Charity covers a multitude of sins, not as an atonement for those we commit, but as it throws the veil of mercy over those of our neighbour.

A sincere man will ever be sparing of profession and of promise, lest by saying too much, he should be found to do too little, and thus should interrupt the correct harmony between his words and actions.

A true christian alone lives in the full exercise of his rational powers.

Poetry.

TO RELIGION.

Vain were the life of man below,
His cares, his toils, how vain!
Did not Religion's comforts flow
To solace human pain.

What, thee beside, seraphic power,
Can lasting solace send?
Best partner of the prosp'rous hour,
Adversity's sole friend!

What, tho' all earthly joys abound,
And pleasure riot still?—
A dreary void e'en then is found,
Which nought, save thee, can fill.

But ah! 'mid sorrows dread controul,
When sickness reigns, or care,
What horrors rack the tortured soul,
Except thy peace be there!

Thy peace alone, like heavenly balm,
The broken heart can heal;
Can bid each troubled thought be calm,
And still each pang we feel.

O! who can tell the comforts sweet
To thy true vot'ries giv'n!
The thorns of life may pierce their feet,
But all their soul's in heaven.

And if awhile temptations dire
Obscure their inward peace,
Still Love shall bid the clouds retire:
Rebuked, the tempests cease.

Come then, sweet power, and make this breast
Through life thy calm abode;
And after death, among the blest,
Conjoin my soul with God!

ADDRESS TO THE DEITY.

Oh! Lord, around, beneath, above,
Thy hallow'd temple still I see;
'Tis there I pour my prayer of love,
'Tis prayer and praise to think on Thee;
Best prayer—to view Thy spirit pure,
Through nature's boundless world expand,
In Thee to place my trust secure,
And boast of mercies from Thy hand.

I pray—and soon my willing heart,
By memory of Thy love inclin'd,
Like Thee would bear its humble part
Of active use to all mankind.
I pray—and for the coming day
My mind selects its free employ,
But 'tis Thy care secures the way,
That no remorse its peace destroy.

If from Futurity's dark hour
My soul revert with fearful start,
My only solace, only power,
Is still on Thee to rest my heart:
I pray—and, soon my boding fears
Subside in calm serenity;
I pray—and softest, sweetest tears,
Thou God of Comfort, flow from Thee!

No—never, never vainly wants
The grief that flies to Thee its cure;
Thy tender mercy freely grants
What granted may my good ensure:
Thus Lord, each prayer, the heart can make,
Is blest to all who Thee adore;
Sorrowing—I pray, and comfort take,
Sinful—I strive to sin no more.

SETH.